The Temple Artisan

JUNE, JULY, AUGUST, 1930

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Mysticism, Occultism, Ethics

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THE TEMPLE

COSMICALLY The Temple of the People corresponds to the Temple of Humanity.

THE TEMPLE of Humanity consists of all humans who, having awakened into a knowledge of their own divinity, have undertaken to tread the Path, and of those who devote their lives to the unselfish servic of mankind.

SPECIFICALLY The Temple of the People is one of the bodies or vehicles for the manifestation of the Avatar or Christos for the New Dispensation, the dawn of the New Civilization for the races of the earth. It was founded in New York State in the second cycle of the Great Lodge movement in November, 1898, by three Masters assisted by others for the laying of the mental, physical, and spiritual foundations of the coming Sixth Race.

THE OBJECTS of the Temple are:

First: To formulate the truths of religion as the fundamental factor in the evolution of the human race. And this does not mean the formulation of a creed.

Second: To set forth a philosophy of life that is in accord with natural and divine law.

Third: To promote the study of the sciences and the fundamental facts and laws upon which the sciences are based which will permit us to extend our belief and knowledge from what is known to the unknown.

Fourth: To promote the study and practice of Art on fundamental lines, showing that Art is in reality the application of knowledge to human good and welfare, and that the Christos can speak to humanity through Art as well as through any other fundamental line of manifestation.

Fifth: The promotion of a knowledge of true social science based on immutable law, showing the relationship between man and man, and man and God and nature. When these relationships are understood we will instinctively formulate and follow the law of true brotherhood.

RELIGION, SCIENCE, AND ECONOMICS; these are the foundation stones of The Temple. There can be no true religion without its scientific basis, and there can be no right economic system not based on a science that is religious and a religion that is scientific.

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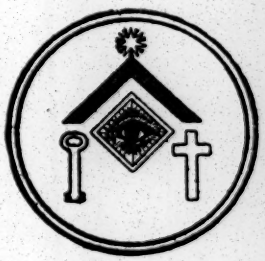
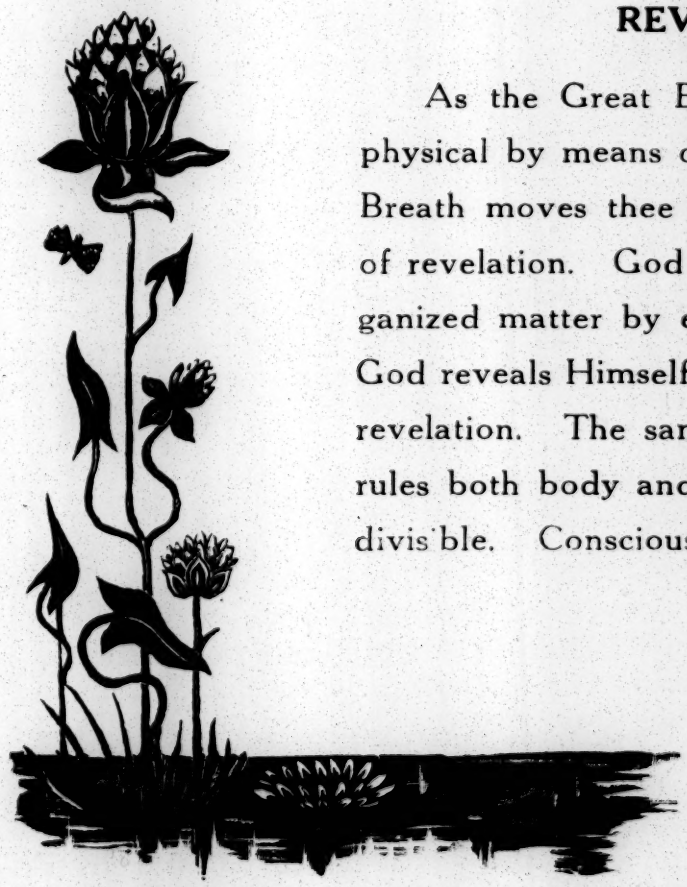
Behold I give  *unto thee a key*



REVELATION

As the Great Breath moves thee to life physical by means of respiration, so the same Breath moves thee to life spiritual by means of revelation. God reveals Himself to all organized matter by expiration and inspiration. God reveals Himself to soul by aspiration and revelation. The same law, the same motion, rules both body and soul. Life is a unit, indivisible. Consciousness alone differentiates.

THE THIRTY-FIRST ANNUAL CONVENTION OF TEMPLE MEMBERS

On Saturday evening, August 2nd, 1930, members and friends gathered in Hiawatha Lodge in the usual preliminary social getting together, with glad greetings, renewal of old ties and forming new ones, and strengthening the bonds of love and fellowship among us. There was a large attendance and much visiting. A pleasing program was given from the stage with beautiful singing and interpretive dancing, and light refreshments were served. It was a fitting preparation for the blessings of the coming week, and all felt the closeness and dearness of it all.

SUNDAY MORNING MEETING

On Sunday morning, August 3rd, at 11 o'clock the day was opened with a half-hour devotional and meditation meeting in Blue Star Memorial Temple. There was a full attendance of members and friends seated in the oval around the central altar table with its burning altar-lamp. Dr. Dower read short selections from Temple messages, between periods of impressive silence and meditation and the singing of short chants by Dr. George B. Little (set to music by himself). It was a sacred season, sweet with the blessings of the Spirit.

SUNDAY AFTERNOON MEETING

The first regular meeting of the convention in the Temple began at 3 p. m. and, as always, carried a powerful and high force. Edgar Cheetham and George Ficke rendered a beautiful selection from Bach on the organ and piano, and the Inner Guard, Mrs. Ida J. Wilkins, read "The Stream of Sacrifice" from "The Moutnain Top," after which the Guardian in Chief, Dr. William H. Dower, formally opened the convention by invoking the blessings of the "Great White Lodge and all Divine Forces guiding the evolution of worlds and races." Otto Westfelt sang the Master's Charge to Templars, "Warriors of Light I Salute You in the Name of the Great White Brotherhood," and the assembly recited the "Words of Force" and chanted the "Great Unifier." Mrs. Helen McCabe rendered a beautiful soprano solo, "The Omnipotence" by Bach and all sang heartily the inspiring Convocation Hymn, "Gitche Manito the Mighty."

Ernest Harrison then gave the first short address, speaking in part as follows on the subject, "What is a Master?":

"In the short time allotted to me I will try to confine my remarks to the basic and fundamental principles upon which the Tem-

ple and all other organizations which have been inaugurated for the bringing about of the Brotherhood of Man are based.

"The object of human evolution during the present cycle is to evolve or transmute the animal man into the Divine Man, and when this epoch of evolution is culminated mastery will be the result. I quote from the first page of 'Teachings of the Temple':

" 'A Master is one who has become as a little child, who has entered the Eye of the Triangle in the Square within the Seven, and who has won his Robe of Immortality by sore travail of soul, and which Robe he must keep unspotted, not for fear of the spotting but lest the mud thrown against that Robe rebound and strike the thrower.'

"In order to throw some light upon the meaning of this quotation from the Master Hilarion's teachings I will use two simple symbols, the symbols which are referred to most often in all occult teachings and upon which all symbology is based, namely, first, the square surrounded by the triangle with a connecting line, and second, the cross. The latter is found in the basic symbology of all ancient religions because it symbolizes the foundation plan of all religions, namely, the descent of spirit into matter, spirit being symbolized by the perpendicular line and matter by the horozontal line, the point of intersection representing the sacrifice or suffering which is entailed by the friction resulting from the interaction between these two great forces in nature.

"First, we will take the upper part of the first symbol, namely, the triangle. This triangle represents the higher or immortal part of nature and of man. Call it whatever you will, 'Atma, Buddhi, Manas,' 'Brahma, Vishnu and Shiva,' 'Father, Son and Holy Ghost,' in all religions it symbolizes the Higher Self or the Immortal Ego, the Holy Trinity. Below this is the square, symbolizing the lower, transitory, evanescent personal man with his bodily desires, and connecting the two is a line, symbolizing the antaskarana or connecting line between the higher and lower selves. This antaskarana is symbolic of the aspirations, prayers, sacrifices, and all efforts on the part of the suman being to bring into manifestation and incarnation the immortal elements of his nature. Along this line travel all the communications from the Higher Self or the Master Within. Every element of humanitarianism, every aspiration toward universal brotherhood, every effort to make of himself a divine rather than an animal being travels upward along this line of communication and brings back into the lower mind a subtile essence from the Higher Self which tends to transmute, purify and spiritualize the lower man.

"The second symbol, that of the Cross, has two distinct aspects, namely, the Cross of Sacrifice, with the lower portion of the perpendicular line longer than the upper portion, and the Cross of Balance ,in which both lines are of equal length. While in Christian

symbology the Cross of Sacrifice is always considered as a crucifix, yet it also has another meaning, symbolizing in its more universal aspect the crucifixion of spirit in matter. At that point of evolution where the spirit is balanced in matter, where there is no friction between the two, where spirit can express itself through the lower mind and has become incarnated in its entirety in the square, mastery is attained; and the Cross of Sacrifice becomes the Cross of Balance, the symbol of mastery. There is no longer any friction, harmony has been attained. and perfect balance gained.

"In December of 1909 The Temple of the People sent forth this message: 'Hearken, ye children of the New Dispensation! The time is near at hand when He who is to come will reappear among men for the unification of the races of the earth. Open your eyes that they may see. Open your ears that they may hear. And open your hearts that the Son of Man may have place to lay his head, lest he pass you by and ye know him not.'

"This contains in a few short words the essence of the Temple teachings. It shows how, by the opening of our inner ears and the opening of our spiritual eyes, or the faculty of discrimination, we are preparing and will prepare a condition or place in which the Avataric Force may incarnate. It is by the raising of our consciousness out of the lower square into the higher triangle and by the crucifixion of our lower selves upon the Cross, with its consequent suffering and final victory, that this condition may be brought about. 'As above so below,' and just as the Macrocosmic Spiritual Forces are seeking expression and final balance in nature, so the Avataric Force is seeking expression in humanity; and each human heart which can be attuned to It's impersonal vibrations becomes a cradle or manger in which the Christos may be born again.'

Borghild Janson and Crester Cox then sang a very fine duet, "Watchman, What of the Night?" by Sarjeant; and Mrs. Jane W. Dower, Temple Treasurer, gave a short address on the subject of "Enthusiasm," speaking in part as follows:

"Friends, Comrades, Loved Ones: It is beautiful to meet and greet one another here. For over thirty years now we have been coming together in annual meeting until a deep bond has been welded between and among us. There are some here who have attended from the beginning, others who have been with us many years, and every year a few more join us. Therefore, it is beautiful that we are here again together today.

"It is of beauty that I wish to speak and of a phase of beauty that we will call enthusiasm. No work, whether it be business, educational, religious, social, whatever it may be, can succeed without enthusiasm—that enthusiasm which is steady, which is on hand when things are happening, that is alive when nothing is happening, that has its colors flying, ever flying from its gateway, that cannot live without them there, floating by day, and which sings in the

heart both by day and by night. This is the enthusiasm that we must have and that is especially required today.

"You ask, what about the many obstacles? Do obstacles intercept the light? They are but opportunities given to us to attract the light, if we will but let them, and draw the light to us in more concentrated, more powerful form. We must have obstacles if we would grow. They are the means by which the work is accomplished. Are we to stand with our hands tied behind us manacled, held to one point because of our lack of power to rise above the obstacles that come in our way? Is it for us to keep our consciousness in one spot and look back over the road of the past? Or is it for us to realize with the enthusiasm of the spirit our power to overcome any and all things that would obstruct the way to a future of greater and more wonderful and wide-spreading service? This is the place where we stand, the place of opportunity where we may prove our power, our might, where we may 'let our light so shine' that obstacles shall all be overcome.

"And what of the Master Jesus? Did he not say to His disciples, 'Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad for great is your reward in heaven'— in heaven, in the secret place of your innermost soul. Rejoice that we have obstacles to overcome! Rejoice that we have evil said against us! It is but our opportunity to prove that we are not what we are said to be by those who would revile us!

"And what was said of the Master Jesus Himself? Was he not said to be associated with harlots and sinners? Do you imagine there was anything that he did that was declared right? I am sure there were those who were ready in large and small ways, always at hand, to criticize Him, that His robe was not worn correctly, that His hair did not fall on the right side— that He was ever under criticism. And when He came to His trial, though we appreciate the apostle for his humanness because there is so much of it within ourselves, shall we rejoice with him when he said, 'I know him not'? or shall we say, 'Yes, I know him, I am in that work with him, it is **my** work'?

"Enthusiasm for the teacher, enthusiasm for the work, enthusiasm for our ability to present the work to others and to the world. It is remarkable how many approach a work like this, become interested, and withdraw, or even how many who have become connected with it falter when they consider whether they should cross the line to closer affiliation. Why is it? It is in large measure because they feel that joy and beauty will depart from life if they do. But let us correct that conception. Let us so live, let us so put forth the principles of our work, let us so inculcate them within our souls and manifest them to the world that they will know that beauty opens to us when we become associated wih a work

such as the Temple and that the deeper we associate with it the more it becomes an ever-increasing joy and happiness.

"Therefore I would say, 'Hail to the Temple! Hail to our comrades! Hail to the teacher! Hail to the Master! and light and love for all! Rejoice! Rejoice in the wisdom of religion! It is the command of the Spirit. It is the consciousness of the Boundless!' "

Following this, Henry Coweil gave a powerful piano composition of his own which he had created especially for this Temple convention. He called it "The March of the Invincibles," and it was most rousing and inspiring.

Dr. George B. Little then gave a very fine talk along the line of Unity, of which we can give only a short digest. He spoke to the point of essential work of the Unifier and forcefully presented what is being wrought in the world today. He said it is not only bringing order out of disorder and diversity and manifesting steadfastness and solidarity in the face of disrupting and disintegrating forces, but is developing invincibility in spite of human frailties and vulnerabilities. It is manifesting and radiating heaven right here on earth, even in the midst of war or pestilence or famine or the breakdown of systems and orders. It is bringing the fire and force of the Higher Self into the functioning and coordinating of the lower self, until man is being transformed, along the line of inherent Divinity forever at work, from the man he seems to be into the MAN he may be, yes, must be when he has found his own.

Dr. Dower read several telegrams of greetings to the convention from distant members, and Miss Margaret Konarsky gave as a fine soprano solo Mozart's "Hallelujah!"

Frederick Whitney was the last speaker. He, too, talked along the line of Unity, speaking in part as follows:

"Brotherhood means good will towards all and malice towards none; it implies the association of all peoples and beliefs in friendliness. It aims at the elimination of antagonisms and intolerance, and is a basic proclamation of the Temple and of Theosophy. But many, listening to these words, and observing that members are sometimes expelled from the Temple, think that we are intolerant and violate the principle of brotherhood. But this is a mistake. Philosophically the teachings of Theosophy and of the Temple are the essence of tolerance. They hold that the world is not static but evolutional and that mankind is on the path of soul growth, is in the process of becoming. And since the individuals of the race extend over the whole area of human activity and understanding, from the lowest to the highest, no two individuals are at the same point of attainment at any given time, and are therefore not susceptible to the same ideas. For this reason, and also because life is a school in which each one learns his lessons by experience, each soul must have all—at least of the major life experiences and vital ideas of the race in order to attain to perfection. It is Theosophically said that

whatever one has or is or believes at any time is for him right; it is Truth for him. It may be materialism, Methodism, Catholicism, or what not. Theosophy may not agree with any of these, but it agrees that for the person who wants them they are right; and they will continue to be right—or call it Truth—for him so long as he needs them, the rightness of any idea being its usefulness. For these reasons the Temple can not be intolerant.

"Such is its outlook on mankind. But when one comes to that place along the path of life whereat he steps out from the mass consciousness of the race and begins the development of the Higher Consciousness, his first pledge is to the ideal of brotherhood. He has had it as an idea which he has carried around in his head. He has entertained others, and himself, with it, maybe lectured about it and written books on it. But now he is going to BE it. And, as Hamlet says, 'There's the rub.' It can no longer be a gesture, an intellection or a rosy emotion; it must become a living, breathing reality motivated and impulsed by the unifying forces of the race. In short, the living force of brotherhood is to be fused into the Character, which means trials, testings and the pains that go with all birthings.

"There is a trite saying that charity begins at home. It is equally true that brotherhood begins there. Out in the world if one does not like a certain person he can emote about brotherhood and let him go by on the other side of the street. Brotherhood does not depend upon those virtues which one likes in another and which make us comfortable when we are near him, but upon the sore heart needs of mankind and our willingness to sacrifice self to serve those needs. One does not attain to true brotherhood because of, but in spite of the vices—and the virtues of another human being. He has become a brother when he has learned how to endure and to enfold the trying passions and reactions of another in the healing force of compassion. Since to attain this power intense cultivation is demanded, groups are formed to this end by the Elder Brothers. In the group there is no chance for 'the other side of the street.' The disciple is thrown momentarily into intimate contact with his fellow, and in the maelstrom and the peace, the antagonisms and the adjustments he must either win his heart crown of brotherhood or be be eliminated from the group

"While brotherhood is the base and the final outcome of his occult life it represents but a part of the powers he is to develop as a Spiritual being. These powers are to be developed today, as in the long past, by methods worked out and used for countless ages by the Teachers of the race; and they are not aside from, but are an integral part of the life procedure which is all about us. If one would enter a university, take a business position, or assume citizenship in a country he first declares his intentions to do the things required. If it is a business occupation he agrees to do the work put before

him and to do it as he is instructed. He must be able, devoted and obedient or he does not hold his job. If it is a university he signs up to take certain courses of study under the appointed teachers, and to be instructed, examined and rated by them, to be promoted or demoted by them. If he conforms he may win his degree, if he does not he will win nothing. And when one is called to the greatest possible calling that can come to any human being, viz. the winning of Mastery, he enters upon the same kind of binding agreement; and does he suppose he can have his Mastery for any less? In any such undertaking he pledges himself, either actually or tacitly, upon his honor to be faithful and loyal to the trust reposed in him, and to discharge his duties to the best of his ability with devotion and trustworthiness. In brief, the first requisite for him who would attain to true brotherhood, which is also the first requisite for all attainments upon the Path, is Loyalty; loyalty to his pledges of service, self-sacrifice, and obedience; fealty to his Father's House. Disloyalty to his Chief and repudiation of his pledges by disobedience, condemnation, slander, disbelief automatically sever the disciple's inner connections with the Master, the Agent and the group. It throws him 'out of line,' a condition which is recognized by everyone who is close to him. If the line is not re-established by the sacrificial effort of the disciple he becomes self-expelled; he is out. After that the formal act of his expulsion by the Guardian-in-Chief is a mere form, though a necessary and inevitable one."

The meeting closed with all reciting the Temple Mantrams and singing the "Consecration Hymn."

SUNDAY EVENING SESSION

This evening was given to the annual meeting of the Order of the Thirty-Six, beginning at 8 o'clock in the Temple. The sacred Feast of Fulfillment was celebrated, with all the priests in their white robes—a true spiritual feast. For the first time members of the Outer Court and visitors were invited to be present and partake along with those of the inner orders. Henry Carlberg sang a beautiful tenor solo, "The Pilgrim Song" by Tschaikovsky, words by Count Tolstoi. At request of the Guardian in Chief, Mrs. Jane W. Dower then read the wonderful Master's Message to the Convention, so eagerly awaited by us all and bringing a rich blessing. Otto Westfelt sang with deep feeling his dear old hymn "Come Unto Me," and all withdrew in the deep sweet silence of the Spirit

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MONDAY MORNING SESSION

At this meeting, beginning at 10:30 a. m. in the Temple, were given the annual reports and addresses of Temple officers. It was opened by a fine piano solo by Mrs. Ebba Stenquist, "Morning

Hymn of Praise from Atlantis." Mr. Ernest Harrison, Temple Scribe, then gave his annual address as follows:

Report of the Temple Scribe

Another year has rolled by, bringing with it many new experiences and many repetitions of old experiences. As we have met these conditions and been influenced by them we have either built a stone into the Temple structure and into the structure of our own soul, or torn one out of it. Each must do this for himself. No one can do it for him. Each must pass through the fire of experience and garner the resulting essences of endurance and discrimination and truth and loyalty and love and build them into the structure of his own soul.

At this time each year it is customary for the officers of The Temple to make a report of the activities of the year and take an inventory, so to speak, of the results of these activities and preesnt them to the members assembled at this annual gathering.

As Temple Scribe I feel that I cannot better voice the general principle involved than by reviewing briefly the thoughts which were presented by various residents at the Center during a recent meeting of a study class, at which the subject of discussion was "Why Am I a Temple Member?"

Short papers were written by the members and brought to the study class to be read, and comprise a remarkable presentation in that, while they are written by a group of people the components of which are as widely diversified as would be found anywhere, yet all voice the same sentiments in their individual ways and from their own angles of vision.

The permeating force is one of joy in being a Templar, of gratitude for being a resident of Halcyon, and of recognition of the fact that out of the trials and tribulations endured has grown and is continually growing a spiritual and mental development which more than justifies the expenditure of life and effort and suffering and misunderstanding.

From all angles we get the thought that we are building up a subtle something which permeates our lives and those whom we contact with a feeling of Toleration and Understanding and Compassion and, greatest of all, Charity. Charity is greatest because it is universal—it transcends the limits of persons, it deals with an abstract Principle which comprises **all persons** and therefore does not exclude any.

When one is attuned to the feeling of Charity his mind does not vibrate to the dictates of the lower mind. He cannot feel hatred or anger or suspicion or envy—he is on a plane where these things do not exist, and so he **cannot** be affected by them.

And so I would say that here at Halcyon one has an exceptional opportunity of becoming Impersonal and Tolerant and a vehicle

for the higher Building Forces; and as in every school, the more application we put into the effort the greater will be the results and the harder will be the succeeding lessons. There is no end to The Path. Each quality gained brings with it an added responsibility and an added burden; but each step taken also brings an added realization and a broadening of Consciousness, and a knowledge that we are fulfilling our destinies, each in his own way, and alone—alone in our own little circle of expression, but cheered and helped by the association with and comradeship of those other souls who are traveling side by side with us, each alone in his little track but all inspired by a common ideal and headed in the same direction for the same end and goal.

—Ernest Harrison.

Following this Dr. Little sang his loved tenor solo, "That Which Calls Me Keeps Me"; and Mrs. Ida J. Wilkins, Inner Guard, gave her annual address:

Report of the Inner Guard

Greetings to you, my comrades of the Red and Blue Rays, which have overshadowed us for ages! May the coming year find us more worthy of that overshadowing than ever before. May the Great Father-Mother keep our feet from slipping and our tongues from evil speech and our minds from evil thoughts, that we may be worthy to be called His children!

The life of the Temple depends on its Unity. The Nucleus must be strong and enduring; and I think we have proved its strength in the recent cruel attacks upon us.

So, as we have said before, our life depends upon our **Unity,** and our Unity depends upon our love and loyalty to our Master-Father and His Agent. It is easy enough to talk of this loyalty and love to the Master and to our comrades while we are lifted up by the Lodge Forces into higher realms. But when we are depressd by some hard blow and the hatred of our enemies, then is the time to avoid making a live center in our auras which will not only ruin our own lives but those who are nearest and dearest to us. If we create such a live center in our auras by returning hatred for hatred, we become poison to those about us and make a karma for the future which will be difficult to bear. This does not mean we should not defend the work and those who are guarding it or the weak and down-trodden; but **we should not hold bitterness in our own hearts.**

Master Hilarion said in the beginning of the work that "fear, conventionality, and selfishness" would be among our greatest difficulties, and they have proved so. The ability to go on with the work regardless of difficulties is rare, and that is why we are a small organization.

The Temple is protected by a Guardian Wall, and when there

is a break in that wall it must be filled; and a defect in that body or a falling out of one of the stones lets in the forces of the Disintegrator. This accounts for the fall of so many true occult organizations. They have lost their protection by failure to keep true to their pledges.

The force of treachery is here and always will be. What we must do is to keep it **out of our hearts.**

There is spiritual food in abundance here, but one must be in condition to digest it. Constant criticism of others spoils digestion, both spiritual and physical, and finally destroys the body through which we must do our work on this plane. It creates a live center in our aura, Master has told us, which attracts to us many unpleasant things, according to its strength and power of attracting evil. If we could realize how bitter, revengeful thoughts bear fruit in the destruction of character, we would be more careful what we think and say to poison the minds of children and those of our comrades.

The opposite state of mind brings joy to all who contact us and helps to build brotherhood or bring into manifestation the Brotherhood of Man. Search for the good in the hearts of all you contact. You will find it even in the meanest of all humans.

Organization

There is much said these days against organization. People feel they can do much more by being "free lances." So they make themselves comfortable by keeping out of all organizations.

Jesus set the example of organization by selecting twelve Disciples who were to receive his tachings; and when all but one failed him his suffering must have been great.

The twelve Disciples represented twelve qualities which were to do a great work for humanity but one quality was treachery, represented by Judas; and that power obtains in all human beings until it has been transmuted into its opposite pole, which is Loyalty. Resistance to the force of treachery or betrayal builds up the spiritual quality or faithfulness.

In an unguarded moment the Disintegrator may whisper dark secrets in our ears, and we may listen. Doubt may enter our minds, and faith and trust leave us to our fate. Remember we put the Masters on trial in our weak little minds when we doubt Their ability to sustain us in any trial. We may doubt our own worthiness to receive help but never the Master's power and willingness to give that help, for has He not said, "I will never leave you, I will never forsake you"?

In the trials of strength recently passed through there has been much force wasted, much strength lost through fear which should have been conserved for future use. A steady, quiet resistance to any invasion of our minds by the dark forces will keep us steady at

all times. Once I appealed to Master in a time of great trial, and he said, "Stand ready, **do not fear.**"

We should be careful in all the battles of life about making new karmic debts, if we care for our own development and that of others, "See that no stain rests upon our armour, no rust on our sword."

When our misguided ex-comrades who are so determined to have revenge for fancied wrongs have been relieved of the red mist which is obscuring their vision, they will know they were wrong; but the Law will demand payment of that debt to those they have wronged.

When it came to the final testing Jesus had but one faithful Disciple, one who loved his Master well enough to give up all for him. If this condition obtained with one as great as Jesus, then why should we be surprised when, out of the many who have been called to the Temple work, so few have remained true to the Master Hilarion? Do you not see that only those who could bear to be as nothing in the eyes of men could remain true to our work, could survive all testing?

Finances

This is a subject I wuld like never to touch upon, as the law "We get by giving" should meet our needs. However, we find there are many who take from us and make no return. We remain here year after year and hold this Center, that we may do the work we were sent here to do, which we have tried to do to the best of our ability.

There is a large correspondence going on all the time, each letter taking a message to some hungry soul. The Masters have given most freely to us, and we have endeavored to make good in the place where They have called up and send out Their teachings and forces widely to the world. The workers here have talents which would give them a good living in the world, but they prefer to stay here and battle with the adversie forces, which include lack of money and abuse from enemies, the latter being something which no one can picture unless he has been through it for thirty years as we have been.

It is no wonder that few survive the struggle. It is the old story that "Many are called but few are chosen." Our enemies are Master's children, but they did not have the endurance to meet their tests and go on with their Father's work, so imporant to mankind as a whole.

To those of our comrades who are absent from here, who have given financial aid as well as their hearts' love and sympathy the above does not apply. Neither does it apply to those who are in financial distress, whom we gladly hold in membership and feel they are giving much in love and sympathy and in passing on the message

to those less fortunate than themselves, as the lack of soul sustenance is a far greater hunger than that of bodily hunger.

Halcyon is an occult center, a place of development, and its people must have the necessities of life in order to stay here. Many are looking forward to ending their days here and should have a hand in the building of the Temple Center and keeping in repair that which has already been built, that it may be preserved for those who come after us.

To those who have given so generously during the battle with the dark forces of the past year we give most heartfelt thanks; and the sacrifices made by those of small incomes will never be known. But it is those things which show the love we have in our hearts for the Master's work and our desire that it go on at any cost.

There is great pressure on the world at this time and a financial strain which the world has to deal with and will make right in time; but the little ones must suffer during the adjustment. The system has been wrong which has put so much money into the hands of the few; but all that will be changed, and justice will reign some day. In the meantime we must hold this Center and **work with the Avatar.**

Near East Relief

The Near East Relief work which has been done by Temple members at the Center during the past four years in sponsoring the boy Christos Baricardes is closed. The boy is now old enough to work at his trade, which makes him self-supporting. We are glad to have carried this work through successfully. The work is now being done under the name of the Near East Foundation and is worthy of any help that may be given. We paid the Near East Relief $406.00, and many smaller sums previous to assuming the sponsorship of Christos Baricardes.

H. P. B.

"Helena P. Blavatsky was born August 11, 1831. While the Temple convention week usually closes before that date, the whole convention is a celebration of the birth of that great soul, in one sense, and the following words from our devoted sister, Emma Thomason, find an echo in all our hearts:"

"It is almost presumptuous to attempt to voice our appreciation of such great souls as H. P. B., one of the world's crucified Saviours. We cannot measure or sound their depths. We can but point to the work achieved and dimly realize that we have 'entertained angels unaware.' The Great Ones come among us and we know them not."

And this may be applied to the present manifestation of the Avatar.

H. P. B. said in her last days, "Keep the link unbroken. Do

not let my last incarnation be a failure." The following quotations from "Key to Theosophy" by H. P. B. give us courage to go on: "It is an occult law that no man can rise superior to his individual failings without lifting, be it ever so little, the whole body of which he is an integral part. In the same way no one can sin, or suffer the effects of sin, alone. In reality there is no such thing as 'separateness,' and the nearest approach to that selfish state which the laws of life permit is in the intent or motive."

Conclusion

In conclusion I will quote from the Master. He once said to us: "Do not be dismayed or discouraged at what may seem so dark to you. Remember that I have never ceased warning you since I first came of the dark days that were coming. . . . . They may and will grow darker and darker at times; then the light will break through again. You have not sufficiently realized that each soul that enters the Temple must do so by fire. There is no other way. Each must be tried in the furnace before he is able to perform the work that is ahead of him. There is no need for discouragement, for those of you who realize that you are Warriors indeed will feel that there is a victory to be won."

Let us try to "realize the presence of the Avatar as a living power in our lives," that we may do His work from day to day.

In loving service,

— Ida J. Wilkins.

Miss Gretel Konarsky sang a beautiful soprano solo, "Where 'er You Walk," by Handel; and Mrs. Jane W. Dower, Temple Treasurer, gave her address as follows:

Report of the Temple Treasurer

Dear Temple Friends and Comrades:

Many times I find myself wondering just why I make an annual report. Sometimes I wonder, as no doubt all of you do in regard to yourselves, just what use I am in the work and why I am stationed as I am. So many duties which confront one in such ways they cannot be denied as genuine arise on the Path to hold one from doing what otherwise he would do toward pushing the work along in fullest measure that it seems at times that one is all but useless in the position he or she may be endeavoring to fill. This has been particularly so with the Temple Treasurer during the past few years. But there always comes after a moment like this the answer from within with clearness a little greater and stronger than the question put forth, namely, that we do not fill an office, we are not called to serve for any particular reason of how much detail we may control, how much influence in one way or another, but for an all-round synthetic reason. And lately in particular that answer summed itself up in a consciousness like this: The reason it has been given

me to hold this point for you is because of the great human love that abides with me for each and every one of you and the deep understanding of the desperate struggle that takes place with the majority, if not all, in one way or another to master the material conditions which are required to keep the body intact.

We are told to rise above the human in most ways, but we are also told to hold that human element as one of the most sacred given to us; and looking back over the years, thinking of the contacts with the members by letter and otherwise, the element that looms up as greatest in my memory is that of the powerful human heart throb that has existed without a second's ceasing, which undoubtedly is the greatest cementing force in the Temple, and which has held it through thick and thin. This force vibrates through every point of the Temple, a little differently in each one; but the Treasurer has been given in a particular way to contact it and to meet it in the best way possible.

There is a delicacy about the financial side of the work that is difficult to pass on, and there is a criticalness about it from the standpoint of being able to give generously as well as to be unable to give as one might desire. The struggle, both from the standpoint of the Center and of the members, has been of such character as to bring out the best and the worst in one many times; and therefore through this experience between us there has been knit a bond of heart force and spiritual strength that is past expression and which can only be felt by the soul itself. This bond is the great thing that is beween us and is the reason for the spoken word to be given annually, and the purpose for one to hold as long as possible throughout a period of time.

It is not one person particularly adapted to hold such a point that is designated to hold such place; but having karmically been called to take it up at any time, the great matter is to hold it. And this is the reason I am talking with you today.

Years back—it seems like long years back, when there were but four or five of us at the Center, our first Guardian in Chief called me to her one morning, saying: "I am asking you to do a service for me and for the Master which has heretofore been performed by one of the most devoted souls that ever lived on this plane, our dear sister Emily K. Mundy. She cannot be here, and the work must be taken by someone else. It has been designated for you to do it, and this with Mrs. Mundy's sanction." And the latter was true also. Mrs. Mundy and myself were in deep sympathetic understanding with one another. Therefore the Treasurer's line has been one in force, as it were, from the beginning of the work; and the one who has now passed on from this plane (Mrs. Mundy) has always overshadowed the office with her great wealth of devotion. So wherever I have been called and whatsoever distractions have come into my life to take my personal and direct efforts from the details of the

office, there has always been the deepest love, anxiety in the sense of interior alertness as to the needs of th work, and the assurance that somehow, in some way we would come through.

And I would say here, there have been a number of splendid helpers at this Center who have caught up the loose ends, so to speak, in my absence and held them tight, as well as so many throughout the ranks who have never forgotten their responsibilities and obligations. There have been also at times some who have written from different points when I have been unable to answer in person, who have said, "We have received acknowledgment of moneys sent in good letters by one or another, but we write to you to say we miss a letter from you." I wonder if those few have any idea of what they did in so writing. And to them I would say they have performed a tremendous service in helping the Treasurer through in past years, which have been peculiar in many respects, as said before. Now things seem to be changed, and opportunity presents for more definite direct activities from this office.

And this long prelude I have given is for the purpose only of saying: Let us make the best possible use of this opportunity, draw more closely than ever before, and charge the very atmosphere, interiorly and exteriorly, with a force that comes straight from the Lodge to renew, invigorate, and build up the work in such a way that the world will stop to take notice. It shall be done! It has begun, and the effect of it shall be told later.

There is one subject I wish to place before you which has been suggested and advised by the Guardian in Chief and which unquestionably will be of great interest to you. The Temple has come to a point where it appears to be more possible to take up some lines that have been desired and planned for some time. One of them has been started in the study class which meets every Wednesday and which is doing splendid work. The one I am now about to put to you is another, namely, the getting together of all material in the teachings referring to sound and music. The Temple was said in the beginning to be founded to put forth a new vibration to the work and to the world. Much has been given on the subject mentioned and on Akasha that cannot be obtained in any other literature. This will not be the only subject, by any means, that will be brought forward for such work, but we take this first and ask you to make a direct effort to gather these teachings together. It will give opportunity for you to study the teachings generally as you look through your papers and books. And we ask you to send anything on rhythm, sound, and music to the undersigned, who will see that it is put in condensed form for use.

Besides this there is much actual music in the Temple written by Temple members, both our first Guardian in Chief and the present one and by individual members. A direct effort will be made to get this together in such form that it can be used. During the past

year a system has been discovered in the nature of blue-line prints by which music can be issued much cheaper than by actual printing, which is very expensive; and gradually we hope to get the Temple music out, taking the most important compositions first. This blue-line print is very satisfactory, and we have received our instructions and information regarding the same from reliable parties, such as universities and city engineers, who must have good work.

During convention week there will be given an out-door musical pageant, which is an indication of the sound element being thrown into the Temple activities. As you know, sound holds things together, and the true sound sent forth at a critical time vanquishes the Disintegrator. This is known even in the military world. The bugle sounded, the band played in the midst of battle hold the courage and sustain constructive forces until victory is obtained.

I hope you will recognize the importance of this matter and gather the force that is back of it all and begin at once to work upon it.

(Mrs. Dower closed her address by reciting a mantram that was given in the early days of the work for help in overcoming many conditions in various ways.)

—Jane W. Dower.

Dr. William H. Dower, Guardian in Chief, then gave his annual address as follows:

Report of the Guardian in Chief

Dear Temple Comrades:

We have met together to celebrate the 31st Annual Convention or anniversary of the organization of the Temple.

The past year has been one of stress and strain for the whole world and for all people, and this without question is due to the Avataric Force making for regeneration and redemption of all things in accordance with the New Order of the Ages, or the New Dispensation. However, we are Warriors of Light or nothing, and every battle in behalf of the Lodge helps on the work of the Lodge in elevating the consciousness of humanity to higher levels. When this war of opposition is over then will come the application of the great truths poured out by the Masters since 1875. In the meantime, let us all feel our responsibility to the Whole and to the Lodge and the Great Ones back of us and vibrate as nearly as we can in accord with Their wishes.

Words cannot tell how highly we appreciate the wonderful forces of helpfulness sent to us by members in all parts of this country and foreign countries during the past year. This spirit of unity has kept us together as a solid phalanx. The members at the Center have been more than wonderful in every way in holding up the hands of the Lodge and those who represent the Lodge. Under the most

terrible attacks of personalities we have not descended to their sphere of retaliation but gone on with our grand work to the best of our ability.

As I said last year, quoting the Master, all those who are truly attuned to the work in helping the Lodge put out to humanity these great fundamental truths of life and being, and who strive earnestly and unselfishly to make these truths living powers in their lives will find a great reward in so doing, and the reward is in the work itself, giving a great spiritual satisfaction of light and peace, because the Great Ones have told us it is the Warrior of Light who wins the Mastery.

Temple Literature

During the past year a new book has been published by the Temple, namely, "Brother of the Third Degree." Notices of this have appeared in several recent numbers of the "Artisan," which also gives the history of how this book came to be written by our brother, W. L. Garver.

We are building up a Temple literature worth while, comprising about eight books and at least two dozen booklets of importance, in addition to other literature like "The Universal Order of the Cross and Crown," which continues to attract favorable attention in many quarters.

Halcyon Book Concern

This performs a function of considerable importance, as we list books that are worth while, including those published by the Temple itself. It is well patronized, and our own publications are sold through it.

"The Temple Artisan"

This is a bi-monthly publication and is now published in this county. It has an independent subscription list outside of the Temple, and we receive constantly splendid letters in regard to the articles, which we carefully keep from personalities, argument and debate.

"The Family Letter" is another highly appreciated publication, going out mainly to members and giving little items of news and information that could not well be put in "The Temple Artisan."

The Work Abroad

We have members in foreign countries, including Canada, Sounth America, and Mexico, Switzerland and Italy, and a splendid group of devoted members in Germany. This group translates our teachings into German and sends them out generally in German speaking countries. Last year they had their first Temple conven-

tion in Germany the last of September, and this September they will have a second convention.

Lectureship Bureau

This is functioning steadily under the direction of Brother Frederick Whitney, who keeps the Temple currents alive wherever he goes. He not only lectures before Temple members but before other friendly organizations, all of which makes for unity and good fellowship.

The Outside Work

We have some very good organized centers, such as the Palo Alto Square, New Haven and Waterbury Squares in Connecticut, a group in Los Angeles, New York City, and Winnipeg. In addition to these we have many members at large who attend the meetings referred to above whenever they can. It would be invidious to take comparison of the good work done by these various Squares, but they are all doing such splendid work that the Temple division of the Lodge work benefits immensely from the spirit of devotion and loyalty they are putting forth.

Finances

A work such as the Temple must rely upon financial support, and while we think the majority of members have done very well in supporting the work, if those who are in karmic positions could do better we could get out more literature to the world, not to speak of the forces broadcasted, because if we have to stop and figure closely how we are to live here at Halcyon, it must necessarily inhibit the expansion of the work. Yet this is not to complain; but it is well for everyone to feel his or her responsibility in this matter. We trust during the coming year the income from all sources will be doubled and trebled and more. If it is, you will be surprised what will be sent out, because we have volumes of Temple literature and teachings given by the Master and left by B. S. that must remain unprinted, unpublished, until the means are at hand to get them out.

The financial summary for the year will give members an idea of the total income and outgo for the year with some details of the most important and vital expenditures. This, however, will not appear in the "Artisan" but in the next "Family Letter."

Last year I called attention to the matter of bequests, as it came to our notice that members who desired to remember the Temple in their last wills and testaments did not know exactly how to proceed. We repeat: The Temple is a legal body organized under the laws of the State of California with the official legal title of the Guardian in Chief of the Temple of the People. Therefore, all bequests should be made out in the name of the legal entity entitled the Guardian in Chief of the Temple of the People of Halcyon,

California. Bequests should not be made out in the name of any person, either member or non-member, as this may greatly complicate the desire in regard to helping the Temple of the People by such bequests. If the above is followed there is not liable to be confusion, delay, and perhaps a blocking of the wishes, through accident or otherwise, of the one making the bequest for the good and welfare of the Temple work. It should also be understood that no bequests should be made to any order or degree of the Temple, as no order or degree of the Temple is a legal entity and as such cannot receive it. The Guardian in Chief of the Temple is the sole legal entity and includes all orders and degrees.

Hiawatha Lodge

This is our social center, and during the year many dinners, lunches, plays, entertainments, fireside parties and other things have been given; and it is a great asset to the Center to have such a place. The manager of the Lodge, Mr. Harry Elliott, will in the near future give a brief summary of the functions that have occurred in the Lodge.

The Avataric Year

If we pause and think for a moment of all the changes that have taken place in and with the world since 1898, our intuition should tell us that it is because of the impingement on the aura of the earth of that Great Spiritual Light. That means the day mentioned has been ever coming closer to the consciousness of humanity. These great changes have operated so as to expand the religious consciousness of the race, to give it broader and deeper concepts of life, and to demonstrate, even by scientific investigation and discovery, that brotherhood and unity are a law of life both natural and divine, that even materialistic science has been so modified by these great truths and discoveries that it is on the border-land of spirit. Our entire concept of matter has been revised, and it is now easily realized that matter and spirit are one, that is, it is simply a question of different modes of vibration of the One Eternal Substance.

In other words, as a result of Divine Incarnation the Avataric Vibration has raised not only human nature but physical nature to a higher octave or degree of expression; and humanity and human consciousness and the world of things are entirely different from what they were thirty years ago. Their vibrations have been vastly increased in every realm and department of human endeavor and consciousness. Scientific discovery and invention are positive corroboration of this, and today we live in an age of miracles, so-called, compared to thirty or more years ago.

And this is only the beginning. "God is in His Holy Temple, let all the earth keep silence before Him." His powerful vibrations

are entering into the lives and hearts of every creature, and greater changes must come than have come before. The world is still bound to the corpses of the past, is still crystallized and in bondage to the traditions and customs that belong to the old order of things. The new order of the ages is upon us. The New Dispensation is here. Let all awake to that glorious fact and open their hearts to the influx of Divine Light and Wisdom and act according to the responsibilities that the Great Ones are putting into their hands, that is, in minds and hearts.

Many things in the Temple work that have been esoteric will become exoteric; and as this takes place there will be an in-drawing of forces, and more profound esoteric sections and orders formed, in accordance with the immutable law that as an unfolding takes place with creatures and things there is always an in-drawing of consciousness to sacred inner realms. In other words, when the Temple is fully built and established on earth it will be in exact correspondence, center for center, line for line, with the spiritual organizational structure of the Great White Lodge itself."

—William H. Dower.

The meeting closed with the reciting of the Temple Mantrams by the assembly and the singing of the "Consecration Hymn."

MONDAY EVENING SESSION

This evening at the Temple, beginning at 8 o'clock, was held the annual meeting of all the inner orders of the Temple together, a very sacred meeting, although others and even some non-members were allowed to be present. The priests of the Temple in their robes were seated on the points of a seven-pointed star outlined in the colors red, blue and yellow on a white ground. In the center was a burning candle, and the altar table with lighted candles was between the Guardian in Chief (Chief Priest) and the Inner Guard. The meeting opened with the Fire Sacrifice, followed by the general chanting of "The Great Unifier." Mrs. Wilkins read the "Prayer and Aspiration," and Dr. Dower explained the symbolism of the seven-pointed star. John Varian intoned the sacred song "Om" by himself and Edgar Cheetham. Then followed periods of deep and precious silent meditation and prayer, broken at intervals by Mr. Harrison reading "The Collar of Unity" from the Red Folio and Mrs. Dower reading "The Ruby Necklace." The meeting closed with all reciting the Temple Mantrams and singing the "Hymn of Thanksgiving" of the Order of the Thirty-Six.

TUESDAY AFTERNOON SESSION

At 2 p. m. at the Temple Headquarters Cottage was held the annual meeting of the members of The Temple Home Association.

Very little business was transacted. After the reports for the year of the secretary and treasurer, three members of the Board of the Association were elected, and Dr. Wm. H. Dower, Mrs. Ida J. Wilkins, and Mr. Harry Elliott were re-elected. All the affairs of the association were shown to be in good condition. After free discussion on various business matters the meeting adjourned.

TUESDAY EVENING SESSION

This was an informal semi-social gathering around the fireside in Hiawatha Lodge called a "Hiathawa Evening," and given to accounts of the history, religion, etc., of Indians in various parts of this country and Alaska and our connection with Hiawatha. It was largely in honor of the one real part-Indian Temple member present for the first time, Mrs. H. A. Griffith, of Sioux heredity, who contributed much to the interest and enjoyment of the evening. Dr. Dower read an Indian's account of the origin of the Five Tribes of the Iroquois Nation, and he and others who had been among the Indians a good deal told of much that made us realize these Red Men true Brothers of the Red Ray and the bond between us and them seem more real and strong. There were also Indian music, songs and dances. It was all very instructive and interesting.

WEDNESDAY

According to long established custom this day was spent in an all-day picnic at the beach and among the sand-dunes. This beach is said to be the third finest in the world, and there can hardly be found a more wonderful stretch of mountainous white sand-dunes. We find it a fit playground for the day of rest and relaxation in our annual gatherings. Sea bathing and playing on the wonderful beach, the informal community lunch, much visiting and jollity, and climbing and playing among the dunes—all made the day a memorable part of our dear home-coming week. Many enjoyed staying to watch the sun set over the sea, the beautiful evening shades fall, and eat their supper in the sweet hush of it all.

THURSDAY NOONDAY SESSION

During this midday the Temple Builders furnished their annual entertainment. There was first, at 11 a. m., an art exhibit at their little Builders' Lodge close by the Builders' Grove, where they displayed some of their own drawings and other handiwork and sold some German art cut-out pictures for the help of their work. Then all repaired to Hiawatha Lodge near by to a fine Mother Goose luncheon, served by the Builders, with an enjoyable program of Mother Goose songs and dances before and during the courses and

jolly games in which all took part along with the dessert and the sale of some home-made candy. Much fun and fellowship was enjoyed all arunod.

THURSDAY AFTERNOON SESSION

At 5 o'clock in the Temple, Henry Cowell and Thomas Glynn gave a short but very fine impromptu recital. Henry responded to many requests and gave again his "March of the Invincibles," along with several others of his compositions; and Mr. Glynn sang two beautiful bass-baritone solos, "O Danny Boy" and "Sittin' and Thinkin' ", a shepherd song.

THURSDAY EVENING SESSION

This evening there was produced a beautiful mystery play or open air opera, "The Building of Bamba." It was played in the sunken garden in front of the Temple and was a new presentation of the one given under the name of "The Cauldron of the Gods" from a long poem of Irish mythology by John O. Varian, published in the "Artisan" in 1914-15 and produced on the Halcyon Sanatorium grounds at that time and for several successive years as part of the Temple convention. The words had been set to notable music, all composed by Dr. and Mrs. Dower and Edgar Cheetham and by Henry Cowell, then only a boy. This music forms a splendid part of the musical treasures being created and accumulated by the Temple people, and the entire production of this sacred play was the creation of Temple members at the Halcyon Center. It was an effort on the part of author and composers to convey in terms of color, sound, rhythm and song the creation of the universe as told in the myths of Ancient Ireland and to carry the audience in feeling and imagination back to the beginnings of things. Of the actors and singers Mr. Varian as a Druid priest was announcer and interpreter; Thomas Glynn the Irish bass-baritone of K. P. O. radio fame, was the leading male character as Omar, ably seconded by Chester Cox as Mananan, the God of the waters, many fine female soloists, and a large group of dancers clad in flowing colored robes. Henry Cowell led the music on the piano, assisted by Mrs. Ebba Stenquist, with Edgar Cheetham at the organ. The sunken garden with its background of the Temple, tall cypress trees and palms and fine and appropriate lighting effects, all made a fitting setting; and a very large audience from all the surrounding towns as well as our own members covered its banks and showed enthusiastic appreciation.

FRIDAY MORNING SESSION

The meeting in the Temple began at 11 a. m., and was opened with a fine tenor solo by Dr. Little, "God Is There," which was fol-

lowed by a few moments of silent meditation. Mrs. Harriett B. Coolidge, head of the Truth Center of Santa Barbara, gave a much appreciated address on the subject, "The Voice of the Spirit Today," a good report of which will appear in a future number of the "Artisan." Dr. Little then sang "That Which Calls Me Keeps Me"; and the meeting closed with all reciting the Temple Mantrams and singing "The Consecration Hymn."

FRIDAY AFTERNOON

By way of interlude between more formal proceedings of the convention Mrs. Dower and her helpers gave a little informal "progressive tea" this afternoon to Temple members and friends to bring them into closer touch with the Guardian in Chief and his home surroundings. The guests were first received by the children in a small cabin near the Dower home which they have long called "The Doll's House" and which has been fitted up for a play-house Here they received plates, napkins, and a bit of candy. Going then to the home of Dr. and Mrs. Dower, they were received by the Guardian in Chief, given each a flower, and enjoyed a little chat. Thence they repaired to the parlor of Halcyon Sanitorium, only a block away, where they were served with tea and wafers, with Miss Pearl Wilshire of the Sanatorium and Mrs. H. A. Griffith of El Paso, Texas, pouring, and all enjoyed a pleasant visit.

FRIDAY EVENING SESSION

The meeting was opened at 8 p. m. in the Temple with a piano solo by Edgar Cheetham and the repeating by the assembly of the "Words of Force" and singing of the "Great Unifier." The speaker of the evening was Mrs. Lottie W. Ferguson of Palo Alto, who gave a fine address on the subject "Astrology a Gateway to Initiation," a good report of which will also be given in a future "Artisan." The meeting closed with all repeating the Temple Mantrams.

SATURDAY AFTERNOON SESSION

The Social Science meeting, beginning in the Temple at 3:30 p. m., was presided over by Frederick Whitney, who opened it by reading selections from "Teachings of the Temple" from the lessons "The Evils of Distrust" and "The Curse of Mammon." He spoke briefly, saying in the natural evolution of the capitalistic system we have come to a grave situation. It is possible to make adjustments to relieve the situation, but these adjustments must be made by the big business men. It is purely a matter of financial arrangement,

and it cannot be done by political parties but must be done by the men who hold the business and industrial power in their hands. Harold B. Daniel gave a strong talk, recommending the profit sharing system, which he hoped could be extended to include all workers and industrial enterprises, as possibly the most satisfactory method for the immediate alleviation of present conditions, out of which would evolve something better. We hope to be able to furnish later a fuller report of this talk. Calvin Price spoke briefly of the ideal of a social state founded on the economic brotherhood of man, and W. H. Townsend added a few words on the same ideal. He said we should have a humanitarian order, and that those who do the world's work should be cared for and not turned out on the highways to starve. Society should be based on human rights and not on property rights. John O. Varian read a little of his own poetry from "Tirawa" and others of his poems. Mrs. Jane W. Dower added a few words about our planting the seed for the future growth of a true social order by forming and holding the ideals strong in our minds; and Mr. Whitney closed the meeting with a few words about its being a part of our work as Templars to hold these ideals as seed thoughts.

SATURDAY EVENING

This evening was spent in a happy fireside social in Hiawatha Lodge. Dr. Little sang several fine tenor solos, part of them his own production, and Duncan Ferguson read several of his own excellent lyric poems, part of which are being published with music. The fun was furnished by a little unrehearsed and almost entirely impromptu comedy, "Mahatma Bulldoza," in which Ernest Harrison surpossed himself as an inebriated posing Mahatma. He was well supported by Mrs. Gladys Daniel as his wife and Duncan and Lottie Ferguson as infatuated students seeking his help in the problems of their love lives. It was very funny indeed and caused great merriment. Everybody enjoyed a jolly good time.

SUNDAY MORNING SESSION

The annual Temple Builders' meeting was held in the Temple, beginning at 11 a. m. The children were seated on the points of the six-pointed Temple star outlined in colors on a white ground on the floor, and Louise Stenquist presided. The meeting opened with two songs by the children, "Good Morning" and "I Hear a Robin Singing." This was followed by a period of silence and then the singing of the regular Builders' song "Temple Star." Robert Stenquist read an excellent report of the Builders' work for the year, as follows:

"There never have been many children or young people in

Halcyon at any one time, and so the Builders have never been large in numbers. During the last year the numbers have been smaller than usual. But that is only one year out of many, and at any time more young people may come in. And we all know that the Temple never has thought of its strength depending on numbers. So we go ahead doing our work just as if we were thousands.

"During the year several of our best workers have been away. This includes Mrs. Dower who is the leader of the work. But she is now returned, and so the work will go forward again as usual. But this does not mean that there has been no work, as Mrs. Tarbox has kept the Builder's candle burning.

"And we suggest that every Templar who has the children's work at heart should every Sunday morning light a candle, at the breakfast table if possible, and hold a short silence. Do this much, and then read something appropriate, say a Builder's Lesson, or something from the 'Teachings of The Temple.' This has been done by many Templars for years past in various parts of the world, but let us this year add to the number of those who keep up this service, and let each Templar have a special thought for the children's work in his daily studies and meditations."

Sheila Boyle gave the quotation "He prayeth best who loveth best," and Helen Tarbox read a fine paper on "Love," which we hope to give in an early number of the "Artisan," and sang the song "Infinite Love." Dawn Daniel recited a beautiful piece about flowers, and Flamore Dower chanted an Omaha Indian mantram, "Wah-kon-da." Louise Stenquist read a sweet story, "Three White Roses," and the children all sang the "Home Song" with the idea of calling all hearts to the real temple of their souls independent of organization. Mrs. Dower gave a little talk on the Temple home and our keeping the door wide open and read a story by B. S. about Henry Cowell when he was a boy here. She recited two little poems, "Make Believe" and "Let's Play," and urged that we all put the child's spirit of play into our lives. Dr. Dower and several others of the audience offered a few remarks, and the meeting closed with all reciting the Avataric Mantram and the Temple Mantrams and singing the Builders' song "Father Mother."

SUNDAY AFTERNOON SESSION

The last meeting of the convention began in the Temple at 3 p. m. It was opened by a fine piano solo by George Ficke. The Inner Guard read the lesson "My Father's House is a House of Prayer." As is the custom, this meeting was given to Temple talks from a number of visiting members and to the reading of many letters and telegrams to the convention of greetings and comradeship from distant members all over this country and from Canada and Europe who could not be present. Those called upon for short

talks were Mr. Calvin Price, Mr. H. B. Daniel, and Miss Nora K. Jackson of Los Angeles, Mrs. H. A. Griffith of El Paso, Texas, Duncan Ferguson of Palo Alto, Mrs. Daphne Klemm of San Jose, and Mr. C. E. Strong of Atascadero. All spoke very helpfully on a variety of subjects and made a symposium that was most inspiring and uplifting. Interspersed with the talks and letters were beautiful solos sung by Miss Gretel Konarsky, "Wher'er I Walk," Dr. Little, "The Secret of the Stars" by Leoni, and Otto Westfelt, David's 23rd Psalm. The convention closed with the assembly repeating the Temple Mantrams and singing the "Consecration Hymn," and the blessing of the Lodge Agent,

"May the peace of God and the love of the Christ
be with us now and in the days to come.—Amen."

SUNDAY EVENING

One more last quiet social gathering of this "home" week before the comrades went to their separate tasks was held around the fire in the great open fireplace in Hiawatha Lodge. It was given largely to a community sing of old favorite songs, much enjoyed by all, followed by true fellowship and numerous expressions of deepest gratitude for the blessings of these past days, those always ours in the wonderful Temple ties, and the unspeakable privilege of being called to the Work. Strengthened and refreshed from our duties, we went our ways with warm hand-clasps and "God bless you!"

GREETINGS TO CONVENTION

Warmest and fullest greetings to the members in convention assembled and expressions of loyalty and devotion to the Lodge work, the Temple, and the Avatar and His work for the world were sent in telegrams and letters by the following: The whole group of Connecticut members assembled in the New Haven Square and individual ones Martin G. Bilger, John M. Bilger, and Miss Elizabeth Martin; Rev. C. H. Emmons, Boston, Mass.; Miss Winona Gay, Mrs. Florence G. Currier, and David Silverstein, Fall River, Mass.; Mrs. F. H. S. Blackman, New York; Mrs. Marion F. Gitt, Washington, D. C.; from Canada the whole Winnipeg Temple Square assembled and Mrs. Isobel D. Oliver; from Europe the whole German group in Germany, Switzerland, Italy, and Czechoslovakia, sent by Mr. Friedrich Greiner of Sonneberg, the Leipzig group by Mr. Georg Priem, the group at Danzig, and Mrs. Lotte Schmidt at Dresden; from Buenos Ayres, South America, J. Samuel Barkey; and from California Miss Hella Hoffman, Del Monte, George and Florence Harrison, Stanford University, Mrs. Emilie B. Byrne, Berkeley, Miss Antonia Hahn, San Diego, and Miss Vesta Tibbitts, Atascadero. Besides the above formal greetings came many like messages from comrades in letters with other general matter.

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